The sins of a gainsaying and rebellious people laid before them, that if there be any tenderness in them, they may repent, and forsake their wickedness, and return to the Lord, before the grievous storm of the fury of the Lord overtake them, in which the wicked and obstinate ones, shall be overwhelmed.

Also a word to foolish Merchants, loose professours, and ungodly parents, who train up their children in wickedness: Written at the command of the Lord, by one of his servants called, *John* [illegible]

DEVONSHIRE HOUSE
BISHOPSGATE WITHOUT

OVer you O ye scattered people in *Barbadoes* do I lament; O how have ye refused to be healed! O how have ye despised healing! O how have ye despised the Love of God, which hath long and often been proffered unto you! O how have ye turned the grace of God into lasciviousness! and like Swine have delighted in wallowing in filthiness, your abominable practises have ye gloried in, and have made a sport of wickedness, sporting in your dallying and wantonness, out of the fear of the Lord, spending your time in pleasures, and in vain delights, living as the beasts of the field without the knowledge of God, committing idolatry, eating and drinking, and rising up to play, which thing is abominable in the sight of God; O how is the image of the Devil exalted among you! and the image of God defaced and utterly lost, so that there is no mark of it to be seen among you, but the image of the Divel how plainly is it discovered among you, even in all places where you are, the swearer by his swearing shews whose image he bears, the lyar by his lying, shews who is his father, the drunkard by his drunkenness shews what he delights in, and what God he serveth, the deceitful man by his deceit shews he knows not the image of God, the oppressour whose life is wicked, and whose end is accursed shews what a diveli h wicked spirit he is guided by, who to get to himself cares not what those that are under him suffers, who to get of the earth into his possession, and increase his unrighteous *Mammon*, (which is his God whom he serves) cares not what murder is committed by him to fulfil his unrighteous and covetous ends, (I speak concerning you, who like unnatural beasts have been the death of many of your servants, by withholding from them convenient food, for want of which many have perished under you, but his *Mammon* will not save him in the day of the Lord, for that, for which (like a fool) he hath ventured his soul and lost it to get, will not purchase him one drop of cold water in hell to cool his tongue with: and truely ye swearers, covetous lyars, cozners, deceitful ones, and oppressors, thither must ye go, except ye repent, the Divel whom ye now serve cannot deliver you, ye he will rejoyce over you when you come thither, as he doth now at your present folly, who follow him in the broad way which leads to destruction, which ye earnestly follow, but ye consider not that the end of it is torment, out of which there shall be no redemption; how have ye despised the voice of God? how have ye despised the call of the Lord to repentance, and have hardned your hearts against the loving kindness of God, which hath been profered to you day after day, and time after time, ye have despitefully used those who have been sent unto you, and accounted them your friends who have daubed you up with deceit; you have been bold for your idol-dumb shepherds, who have been cursed examples to you of wickedness and prophaneness, in swearing in drunkenness, in rioting in quarrelling, in lyings in dissembling, these men who have lived in these wicked pra-

cities are those whom ye have accounted your friends, and for your love to these, the servants of the Lord, who have been sent to warn you, have ye despitefully used, some with scoffs and reproaches, some with blowes and punches, and some with shedding their blood, as I am a witness against you, and being wilfully mad, many of you have said (when ye have taken those who have been sent unto you, and used them according to your unreasonable wills) hang them, others have said hanging is too good for them, and this is because they lay before you your wickedness, and declare against your service, wherewith you mock God and dishonour his name, for if Turks and Indians should see your violence and madness (as hath been declared to you) into which you fly forth (either before, in or after your service, if any of the servants of the Lord come among you, would they not cry shame on you? and think it strange that such should talke of a pure and holy God, who act so filthily; be ashamed ye wicked ones to take the name of God into your mouthes, who hate to be reformed, who hate to be reproved, who hate to return from your filthiness, sit down and lament ye careless ones, cast off your garments of mirth and joy, and take unto you sackloath, humble your selves lest ye be destroyed; for behold the day is coming and neer at hand, that your joy and rejoycing shall fly far from you, and howling and lamenting shall overtake you, which ye shall not be able to fly from, for behold a storm of thunder and great hail, and a day of terrour and thick darkness shall come upon the wicked, which none shall be able to deliver them from, neither from it shall they be able to deliver themselves, but in it shall be overwhelmed, if ye still continue to go on in wickedness, ye shall perish, none shall be saved but those who repent, none shall be delivered but those who return to the Lord, therefore return while you have time, returne before the overflowing scourge doth overtake you, which shall sweep away the refuge of lies, with all who put their trust in it, no such refuge will stand before the Lord, and woe unto you that fly not to him for refuge, no place will be found to hide the great ones of the earth from the presence of the Lambe though they cry to the Mountains and hills to fall upon them, yet shall they not be hid, for their refuge shall be swept away, though ye fly to your teachers for refuge, yet shall they not deliver you, for then will their filthiness appear, and they will have so much need of a hiding place as you, though now they flatter you and call you Christians, while ye are enemies to God and his waies, and ye call them Ministers of Christ, and fight for them, yet the deceiver and the deceived shall perish together, without speedy repentance, the blind leaders, and the blind that follow them, shall both fall into the ditch together, who return not, lift up your eyes on high, and behold how your iniquities hang over your heads, as a black cloud, behold how the vengeance of God is ready to fall upon you, vengeance in flames of fire you must expect who are wicked, the cup of the Lords fury is filled for you, who have made your faces as brass, and hearts as stone against the Lord; ye shew by your perverseness what generation you are of, ye are of that generation which alwaies resisted the holy Ghost, who alwaies fought against God, who alwaies reproched the truth, who alwaies were enemies to God, and children of the Divel, ye bear the image of him who hath begotten you, and ye cannot abide to hear his kingdome declared against, and therefore do ye imagine a vain thing, and are gatherd together against God and his Christ, but kiss the son lest he be angry, and ye perish from the way, for if his anger be but a little kindled, blessed are those that put their trust in him, but woe unto them that trust not in him, save your

selves

ſelves by ſpeedy repentance, and think not becauſe repentance is profered unto you, therefore it may be time enough to repent when ye have ſerved the Divel ſo long as ye can, for verily none of you know how ſoon ye may be cut off, none of you can ſay ye ſhall live a month longer, and how can ye then ſay ye will repent half a year or a year hence, or more, this is the way where in the divel leads you, ye put off repentance till ſuch a time, and think ye will repent then, but when the time is come, the abominable practiſes are beloved as much, yea it may be more then they were before; and none of you are ſo ignorant but ye know that except ye repent ye ſhall all periſh, and conſider what a ſad condition that will be, would it not make you tremble and quake if you did truely conſider of it though none now are more the objects of your reproch, and ſcorn, and malice, then thoſe that tremble at the preſence of the Lord, take heed to your ſelves, it is better to loſe the joye of the world for a time then loſe your own ſouls for ever: will flattering of your ſelves ſave you? will ſaying that the Lord is with you and no evil ſhall befall you (while you live in filthineſs and uncleanneſs) deliver you? will not the Lord puniſh you and your ſhepheards, together for the abominations of your holy things? will crying Lord Lord, we have profeſſed thy name, and talked much of the Scriptures, and have ſpoken much of thy truth, ſave you in the day of the righteous judgement of God, from going into hell with the Divel and his Angels? which is a juſt reward for all the wicked, nay be not deceived, ye muſt be regenerate and born again, or ye cannot inherit the kingdome of God; your proud hearts ye proud ones muſt come down, before ye receive Chriſt who is humble, without whom no ſalvation ye can witneſs, ye envious ones, your envious natures muſt be abhorred and forſaken, before he who is the Covenant of God, who is love, is received in you; drunkards, you muſt forſake your drunkenneſs and learn moderation, before Jeſus Chriſt ye do witneſs, who teaches moderation in all things, without vvhom ye cannot pleaſe God; and ye who are covetous, who are griping for the earth, your idolatry you muſt come to forſake before ye knovv Jeſus Chriſt, who is the Common-wealth of *Iſrael*, vvithout vvhom all is accurſed and ye will be left poor, and naked, and miſerable, though by violence you have inlarged your poſſeſſions, and made your ſelves great in the earth.

O conſider ye Merchants, who are ſelling that which is ſpiritual for that which is carnal, who are ſelling the health of your ſouls, to ſatisfie your covetous minds and are ſelling the everlaſting inheritance to get wealth in the earth, ye are fooliſh and not wiſe; ye have not yet learned the true wiſdome, ye have ſpent your time in vain, if ye come to caſt up your accounts ye will find it ſo, ye have loſt by your trading and not gained, there is a pearle whoſe price ye know not, ſeek after it for it is pretious, and when ye have found it, ſell all ye have as yet got to purchaſe it, ſo ſhall ye have gain enough, and abundance of riches, yea, the price of that pearl cannot be caſt up, therefore no longer ſpend your time for that which is not bread, and your labour for that which ſatisfies not, but come unto him where ye may have enough of all things and aboundance of riches; for while ye come not to witneſs the godly pearl, ye never have enough, though you could purchaſe the whole vvorld; but being poſſeſſed of this pearl, you will have enough of all things; truely I cannot but ſorrow for you who deſpiſe it, and think that a little of the earth is better then this pearl, it is becauſe you are ignorant and ſottiſh and have not accounted right, you have overpriſed that which is not worthy to be eſteemed, and have undervalued that which is alone to

be priſed, like *Eſau* ſell your birthright for a meſs of Pottage, caſt up your accounts again, and reckon rightly, for the Lord is coming to call you to an account then will it be known whether ye have been faithful ſervants, who have gained with your Lords money by trading: conſider betimes, for he is near at hand who will call you to an account, it will not be enough for you to ſay that the Lord is a hard maſter, that it will not ſave you from being caſt into utter darkneſs, who are wicked and ſloathful ſervants; if there be any among you who is wiſe, let his wiſdome appear in preparing to meet the Lord by ſpeedy repentance by putting away drowſineſs, and doing that which is juſt.

And now ye drowſy profeſſours, who are found in the abominable practiſes before mentioned, who have taſted of the goodneſs of God, and have made much mention of his Name, ye are to be ſharply reproved above others, for ye have known that which others for want of the knowledge of have periſhed; your ſin is greater then others, your abomination is aggravated in a far higher meaſure then others, for others have beenbold to do wickedly, having you for an example to them, others have ſaid within themſelves, may not I be covetous, proud, wanton, and ſcornful, for ſuch a one is ſo, who hath more knowledge then I have, and thus through your looſeneſs have ye cauſed the name of the Lord to be blaſphemed, yea are to be beaten with many ſtripes, becauſe ye knew the maſters will but did it not; ye knew that pride the Lord did abhorr, ye knew you ſhould not be wanton, ye knew that covetouſneſs is idolatry, theſe things ye knew but practiſed not, therefore your condemnation will be greater; ceaſe from your dead images which you are ſeeking to put life into by your ſubtile inventions, your images are to be broken and ye are to be ſcattered, if there be any of your former honeſty, and zeale towards God remaining in you, return before the fury of the Lord break forth to conſume his enemies vvho truſt not in him, be aſhamed of your levvdneſs and impudence, and take unto you modeſty, and talk not of the condition of the ſaints no further then you can vvitneſs them fulfilled in you; call not God Father, till you can vvitneſs that vvhich is begotten of God doth rule you, conſider hovv ye have blaſphemed the name of God, vvhile you have called him Father and Lord, but have done the vvorks of the Divel, conſider hovv the vvay of truth hath been evill ſpoken of through your looſneſs, vvho have called your ſelves by the name of God and Chriſt, yet novv are found talking of and pleading for the liberty of the fleſh; O be aſhamed and confounded, is this the end of your profeſſion? is this the end of your talk? is the liberty of the fleſh that wch. ye have been contending for all this while? will God be thus ſerved? will not he be avenged on ſuch a generation as this? who hath thus deceitfully dealt with him; take heed ye are not ſtronger then God; what will become of this chaffe, when he who is a conſuming fire ſhall plead with it? will this abide the fire? will this ſtand before the Lord? pure is his name, pure is his power, let all that defiles and works abominations depart from him, for it cannot dwell vvith him, neither doth he delight in it; therefore O ye profeſſors, vvho are lifted up in a dead unſavoury, and putrified profeſſion, come dovvn and depart from your filthineſs which ye have long lived in, or for ever you muſt depart from the preſence of God; ye are like tall Cedars, but your boughs vvill be lopped, and your beautiful branches, (wherewith you have deceived many who have admired your beauty) ſhall be taken from you, then ſhall the old ſtump from whence theſe branches have grown, be ſeen to be as wood fit for the fire; your profeſſion is diſcovered, and your nakedneſs is ſeen, therefore repent while you

have

have time, and it is a day of visitation to you.

And now O ye parents who have many children, consider vvhat it is children are given you for; is it to bring them up in pride, and idleness, vvantonness and luxury? do ye herein discharge the duty of parents? should ye not have sought the Lord your selves, and have instructed your children in his fear, this ye should have done, but contrarily, you have forsaken the Lord your selves, & wrought wickedness, and have brought up your children in your own abominations, in pride, in wantonesse, in disdain, in deceit, and whatsoever is abominable in the sight of God; must ye not give an account for these things? must ye not answer for your children, whom ye have caused to go astray, how hath goodness been hated by you? even so that many of you, yea for the most part, if there hath ben any tender in any of your children, and if any of them have turned, abside in any measure from following your wicked steps, then hath it been your work to smother those desires, and have cryed out of melancholy, and say that children should be merry and laugh, and such like; and thus vvalk in the broad way your selves, and bring up your children to follow your own steps; how will ye give an account before the Lord? how will you answer for these things before him, who will punish you for these things? How many is there among you who have been forward in teaching their children to curse and swear, and in hearing them to be ready at it, have been delighted? have not many of you taught your children to lye and dissemble, and have called them good children, when they have been expert at it? O horrible wickedness! vvas ever any like this? is it not a shame that such a thing should be named, much lesse practized by those who call themselves christians? will not the Heathen who have not heard of God, rise up in iudgement vvith this generation, and condemn them for their filthiness.

Now to the light of Christ in all your consciences do I appeal (which doth condemne these wicked practises before mentiond) whether these things be not so, the testimonie of that I seek, for that will not lye, though yee will, and is a teacher to all who follow it, and are guided by it, but is for ever the condemnation of all who despise and disobey it, and remember that your sins have been laid before you, ye stubborn ones, who hate to be reformed, and now the time is past, and ye are in the pit, out of which there is no redemption, remember that a day was profered to you, and that there was a time wherein it was said to you, to day if you will hear his voice, harden not yur heatrs, So I rest.

This written to the uncircumcised in hearts and ears, who go on in the Stiff-neckedness of their own hearts, despising the Love of the Lord, and doing despite unto his Spirit.

A sufferer for the sake of the seed of God and a friend of Sions peace, for which I am hated by the inhabitants of Babylon, both priests, and people professors and prophane, known by the name,

John Rouse.

A Prayer concerning such as are made Ministers by the ll of man, and a n exhortation to all sober minded people to come out from among them.

What ministery is that which is upheld by a Law given forth in mans will contrary to the Law of God, if it be not Antichristian? and whether or no their Ministery

Miniſtery was from God that haled out of the Synogoues, or thoſe that were haled? And whether *Paul*'s Miniſtery was not according to what you now perſecute, who went into the Synagogues to reaſon with them, after the ſame manner as wee doe novv, vvho received not his Miniſtery from man, neither had it by man, though he was brought up at the feet of *Gamaliell*, he counted that which he learned there, as dung and droſſe, in comparison of the excellency of Jeſus Chriſt; and now with the Same light, your form of prayer, and form off preaching without the power, itis as droſſe and dung to me, and to all that live in the life, who know Chriſt to be the high Prieſt over the houſhold of God, whoſe Government is on his ſhoulders, who will not acquit the wicked, neither ſhall the evill doer eſcape his hand; for the hand of the Lord is ſtreched out, and by the bareing of his arme are we Saved from all our tranſgreſſions, which by no other means could be done; for when I wallowing in my blood, and no eye pittied me, nor none could cure my diſeaſe, when I went through the vale of miſery, in the cloudy and dark day, when no light appeared, then was I following men, but darkneſs was over the whole earth in me, which was my great ſorrow, but ſometimes hope was an anchor, that it ſhould not be alwaies ſo, but when the flood came I was as one overwhelmed with ſorrow, for all my actings, and my prayers returned in vain; while I was acting for life, the living ſuffered in me, which groaned for deliverance, and the groans of that was heard, and not my prayers, then the Son of Righteouſneſs appeared to me, with healing under his wings, then he rent the vail, and uncovered all that I had done, and ſhewed me the book wherein all my actions were ſet down, that I had acted againſt him ever ſince I was a childe, and indeed I could read in it, and knew what was written there, then was the acceptable yeer of the Lord God, and the day of vengeance to the ungodly in me, then was the vials of the wrath of God powred forth upon me without mixture, and indeed it was given me to drink deeply but I deſired that I might be ſpared, but it was to let me ſee that I had Sinned againſt God, and I ſhould bear his indignation, untill he did plead my cauſe, for I was condemned, but the Blood of the Son of God ranſomed me and brought me into freedom, which by no other meanes could be done; then he ſhewed me his doctrine, and writ his Law in me, and placed his word in my heart, which is an everlaſting witneſs for himſelf, and againſt all the world, that their deeds are evil, who by his power hath ſhaken, and cauſed all my bones to tremble, and to ſtagger like a drunken man, but the remainder of himſelf could not be Shaken, for he was ſtricken, and by his ſtripes were we healed, and by his light we ſee all hirelings, and perſecutors to be out of his doctrine; therefore we deny them; So all people who fear God come out from among them (leaſt yo be partakers of their plagues) as I have done. *M. F.*

The difference between the worlds relation which ſtands in ſtrife, malice and wickedneſſe, and the Saints relation which ſtands in love, life, peace and joy i the Holy ghoſt.

The Relation which ſtands in deſtroying, is by the children of the light denie, all ſuch who live out of light, and out of it walke, who wear the old garmet, whoſe minde is corrupt, and hath a wiſdome; and with it know not God, ad hath a knovvledge & with it corrupt themſelves, & hath a humility, but feiged, and hath a worſhip but in the will, and hath a righteouſneſſe but in the ſelf; nd ſpeaks the high words but it is in hipocriſie, and hath a liberty but in the fleſh, whore the ſpirit is in priſon, who in *Caines* way is gone, and hath not a habitation

in

in God, whose affections are below in the earth, and serve the lusts and the pleasures, whose conversation is among the wicked, and there is the worlds relation where lodgeth the strife and the debate and deceit, and disdain, and setting up that which God will throw down, now while this is standing which is contrary to the light, they that in the light do walke, and be in it, these hey deny, and Sees that which leads nature out of its course, and what sets the whole course of nature on fire, and there the whole world are in confusion, and all the tongues are unbridled, where power over them is not, while that reignes which leads nature out of course, his religion is vain, and that relation stands out of truth, but all such as to the light are turned, See with the light (and that doth manifest what leadeth nature out of course,) the mariage that is honourable, and what sets the whole course of nature on fire, and what leads nature into course, where the pure relation and the entrance of it is received, where the self and its righteousness is denied, and the righteousness of Christ received, where the worship of the will is denied, and the worship of God in Spirit and Truth received, where self righteousnes is denied, and Christ the righteousness of God received, & the former conversation put of & the conversation in Heaven witnessed, the affections below changed, & the affections which are above come to; here is the pure Religion known with out guile, which are out of *Cains* way, where the habitation in God is witnessed and seen, where the just lives by his faith, and honouring in the Lord known, and the true humility Learned of Christ, who is not of the world, though it by him was made, who lighteth every man that cometh into the world, who is mans way out of it; which light is mans condemnation if he do not beleeve in it; and the relation which is in the world (who hate the light,) is in the lust, where the perversenes is in the love of the world, where the envy is, where the invention is, selfeishnes, crossenesse, perverseness, back-biting, maliciousnes, filling with unrighteousnes, yet they have a love, yet they have a relation, now the light which comes from the beloved Son of God, where the Love of God is received, the worlds relation is denied, for the relation of the world destroyes and devoures, but the children of the light, which be in the relation out of the World, live in peace, unity, and fellowship, and comfort enjoyed in the holy Ghost, so all you that professe relation in words, and envy lodgeth in your hearts against one another, and yet flatter one another to your faces, and backbite one another, behinde the back, such relations we deny, and have a witness in your consciences against it; And all that profess a relation one to another, and love and friendship with the tongue, and in heart deceive one another, and cozen, and cheat one another, and lie, and dissemble one with another, all such relations we deny, and have a witness in your conscience against it: And such as professe religion, or worship, or humility, righteousnes, and the Scripture, Christ and the Prophets words, & live out of their life, and live in envy and malice, and yet professe you have a relation to Christ, and God, whom ye have not seen, and you love him, and do not love them whom you have seen, such relations we do denie; & all such as cry up your experiences, high notions, manifestations, as you call them, dispensations as you call them, and live in pride, strife, and envy, debates, derision, scornes, loftiness, highmindedness, you be out of the light and out of the way, in corners, and out of the pure relation, we have a witness in your conscience against those things, which lets you see what you pos-

sess

ſes, and will let you profeſſe no more if to it you hearken, which turns from the world and the relations therein, for all who beleeve not the light, and are not to it come, have a love, but it is in the world; and a relation, but it is in the world, which is enmity to God, ſo that relation which is enmity is denied with the light, that love which is enmity, is denied with the light, which leads to the pure relation, which envres not, where the deſtroyer, and devourer is rebuked.

G. F.

THe faith of ſuch no better then the faith of the Phariſees who onely believe of a Chriſt, becauſe the Scriptures declare of him, but the faith of them who dwel in the life and power of God and follow the Lamb whereſoever he goes, is that faith wch. overcomes the world, to believe of a Chriſt becauſe the Scriptures declare of him, is to believe as the Phariſees did believe, who were the perſecutors and murderers of the juſt, but to believe in the light, the life that gave forth the Scriptures is ſeen, and Chriſt is believed in, and here he hath the witneſs in himſelf, and comes to be a child of light and born of God, which birth overcomes the world, and now ſaith Chriſt they hate the light becauſe their deeds are evil, and will not bring their deeds to it, becauſe the light will reprove them, and this is the condemnation the light ſaith Chriſt; and now it doth appear them that hate the light, prieſts, teachers, people, young and old hate the light, and will not bring their deeds to the light, becauſe the light vvill reprove them, neither vvill they ſuffer other that vvalke in the light, and love the light, and bring their deeds to the Light and ſhew their dees with the light, and reprove them with the light, becauſe they hate the light, and them that walk in it, and caſt them into Priſon, and ſo are ſtumbling at the light all ſorts of people, (mark) it is the light that they hate, ſaith Chriſt, they hate the light which reproves their evil deeds, and this light is that which the world and the teachers thereof cannot endure to be talked off, but hate it and them that walk in it, & it is the light that is ſo much ſtumbled at, ſo becauſe their deeds are evil, and they walk in darkneſs, there is a proof, for they that walk in the light ſtumble not, but come to receive the light of life, here Chriſts words fulfilled amongſt them that hate the light, and will not bring their deeds to the light, becauſe the light will reprove them, for that which doth make manifeſt is light, ſo that which makes manifeſt they cannot endure, but would be in the dark, and keep their deeds in the dark as it is manifeſt, and ſaith Chriſt the Divel ſhall caſt ſome of you into priſon, he is out of the light out of the truth, and a lyar, and a murtherer from the beginning, which now is ſeen with the light, and trampled upon, and all that owne not the light which cometh from the word, are the wicked ſeeds men, ſowing abroad their tares, their lies, the evil reports, and them that are gone from the light, that comes from the word of truth, are given up to believe lies and reports, and may cry up darkneſs, if you hate the light what have you to cry up elſe, if you turn from the light, pittyful preaching, which hates the light, which manifeſteth all the vvorks of darkneſs.

G. F.

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